

Dwelling with God Demands Holiness

Main idea: Corporately, relationally, and internally: those among whom God dwells must be holy.

Introduction: What do these (seemingly) strange passages teach? Have to do with each other? Pay attention to the key verses: v3, 6, 31.

1. **Corporate Holiness:** Banish death.
 1. Key verse: v3. “in the midst of which I dwell.”
 2. Specific references from Lev 13–15. A general reference to Lev 11–15.
 3. These uncleannesses relate to the death that came in the fall, but the tabernacle spoke not only of a reclaiming of Eden but a promise of Heaven.
 4. Unrepentant sin is like unprocessed uncleanness. It cannot be tolerated among God’s people (cf. 1Cor 5).
2. **Relational Holiness:** Make things right.
 1. Key verse: v6. “any sin that men commit in unfaithfulness against YHWH (cf. Psa 51:4)
 2. Heart repentance is first. “he shall confess the sin” (v7).
 3. Hand repentance must follow. So important that even if a kinsman couldn’t be found, the restitution still had to be made, in this case to the priest.
 4. Property (and life, and marriage, and name, etc. are a sacred trust from God! v10).
 5. We must not worship God with unresolved sin against others (cf. Mt 5:23–24, 2Co 2:8–11, Ja 3:8–12).
3. **Internal/Secret Holiness:** Keep the heart.
 1. Key verse: v31. “Then the man shall be free from iniquity.”
 2. If you are harboring jealousy or bitterness, you are not free from iniquity before God.
 3. There are many sins in the actions of others (and in the hearts of others) that you cannot know about for sure. These must be left with the Lord.
 4. There are many sins that you commit (or harbor in your heart) toward others. God knows.
 5. In marriage, specifically, a husband and wife ought to aim at one another’s spiritual condition before God.
 1. Her desire to give no reason for suspicion
 2. His desire to give up his jealousy to God and not put his wife and his household line in danger
 3. Their desire to guard their marriage and their line
 4. Their awareness that God sees their actions and their hearts

5. Their awareness that the holiness of the church is affected by the purity of their marriage

Conclusion: Keep your heart, make things right with others, make life/holiness the essence of your contribution to corporate/body life.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Numbers Chapter 5. These are the words of God.

And Yahweh spoke to Moses saying, command the children of Israel that they put out of the camp. Every leper, everyone who has a discharge and whoever becomes defiled by a corpse. You shall put out both male and female. You shall put them outside the camp that they may not defile.

Their camps. In the midst of which I dwell. And the children of Israel did. So, and put them outside the camp, as Yahweh spoke to Moses. So, the children of Israel did Then you always spoke to Moses saying. Speak to the children of Israel. When a man or a woman commits, any sin that men commit in unfaithfulness against Yahweh.

And that person is guilty. Then he shall confess the sin which he has committed. He shall make restitution for his trespass and full plus one-fifth of it. And give it to the one, he has wronged. But if the man has no relative to whom restitution may be made for the wrong, the restitution of for the wrong must go to Yahweh for the priest.

In addition to the realm of the atonement with which the atonement is made for him. Every offering of all the holy things of the children of Israel, which they bring to the priest shall be his, and every man's holy things shall be his. Whatever any man gives the priest shall be his.

And you always spoke to Moses saying, speak to the children of Israel and say, to them. If any man's wife goes astray and behaves unfaithfully toward him and a man lies with her carnally and it is hidden from the eyes of her husband. And is concealed that she has defiled herself.

And there was no witness against her, nor was she caught If the spirit of jealousy comes upon him and he becomes jealous of his wife who has defiled herself or if the spirit of jealousy comes upon him and he becomes jealous of his wife, although she is not defiled herself.

Then the man shall bring his wife to the priest, You shall bring the offering required for her one tenth of anifa of barley meal. He will pour no oil on it and put no frankincense on it because it is a grain offering of jealousy. An offering for remembering for bringing iniquity to remembrance.

And the priest shall bring her near and set her before. Yahweh, the priest shall take holy water, in an Earthen vessel and take some of the dust that is on the floor of the Tabernacle, put it into the water. Then the priest shall stand the woman before you always uncover the woman's head and put the offering for remembering in her hands which is the grain offering of jealousy and the priest shall have in his hand, the bitter water that brings a curse.

The priest shall put her under oath and say to the woman. If no man has Laned with you and if you have not gone a straight to uncleanness while under your husband's Authority, be free from this bitter, water that brings a curse. But if you have gone astray while under your husband's Authority, And if you have defiled yourself and some man other than your husband has Laned with you, Then the priest shall put the woman under the oath of the curse and he shall say to the woman Yahweh make you a curse and an oath among your people when Yahweh makes your thigh rot and your belly swell and may this water that causes the curse go into your stomach and make your belly swell and your thigh rot.

Then the woman shall say, amen. So be it. Then the priest shall write these curses in a book and he shall scrape them off into the bitter water. And the usual makes the woman drink, the bitter water that brings a curse and the water that brings, the curse shall enter her to become bitter.

Then the priest shall take the grain offering of jealousy, from the woman's hand, shall wave the offering before Yahweh and bring it to the Altar. And the priest shall take a handful of the offering as its Memorial portion, burn it on the altar. And afterward make the woman. Drink the water.

When he has made her drink, the water, then it shall be. If she has defiled herself and behaved unfaithfully toward her husband. That the water that brings a curse will enter her and become bitter. And her belly will swell her thigh will rot and the woman will become a curse among her people.

But if the woman is not defiled herself and is clean, then she shall be free and may conceive children. This is the law of jealousy when a wife while under her husband Authority. Goes Australia and defiles herself. Or when the spirit of jealousy comes upon a man and he becomes jealous of his wife, then he shall stand the woman before Yahweh and the priest shall execute all this law upon her.

Then the man shall be free from iniquity. But that woman shall bear. Her guilt. So far ends this reading or thus ends this reading so far, the reading of God's inspired and inerrant word. Now these seem like strange passages especially the the last one with the the water that has a mix of Tabernacle dust and scraped ink and And standing and pronouncing a curse and saying, amen, so be it and so forth.

What do such seemingly strange? Passages. Teach. I hope for many of us, we have been together long enough in the word of God and have come to enough passages. That seemed really odd. That over the course of our time, we have learned by experience what we knew from the Bible and that is that God is wise.

And we are the ones who are foolish and that. Whenever his word is strange to us, he is either poking us by intentional strangeness. To notice something about him and something about ourselves or The strangeness is entirely from our end and it's just because we are too foolish. To be aware of him.

But often in such passages, there will be a verse or a phrase in In the text that calls our attention to what is really going on. And in all three of these Uh, Putting out of the camp of the ceremonially unclean in verses one through four. And the restitution passage.

In verses, 5 through 10 and The law of the jealous husband. Um, if you've got a new King James and the, the well-meaning folks are hopefully well-meaning, folks, Thomas Nelson, have put concerning Unfaithful wives there, that's a horrible title. For that passage. It's the law of the jealous husband.

As the Lord himself. Um, That concludes describing it. Each one of these sections has a key verse in it and in the first section. The key verse the thing which, which triggers us to, remember the point of these things from back in, Leviticus is verse 3. And especially that they may not defile their camps in the midst of which I dwell.

And then, in the, uh, in the middle section, this role, uh, this restitution section the key verses in verse six. Uh that in this unpaid wrong, that one has committed against another, they're not just unfaithful against another But a man or a woman who has committed a sin and not made the restitution that it's required.

Has committed unfaithfulness against Yahweh. Uh and so verse 6 is and that particular phrase in that section is going to be Or it is from the Holy Spirit and it's going to be for us. What helps us to understand what's going on there in verses 5-10, and then in verses, 11 through 31, and the law of the jealous husband, you really get it right at the end when he says, then the man shall be free from iniquity.

Uh, and you realize that a man who was jealous and just stewed in his jealousy, was guilty before God And that this law was given this instruction. Was given for the sake of the man, putting away his jealousy. Because there's two hypothetical situations with the wife aren't there in verses 11 through 31.

There's the one who has not defiled herself and there's the one who has the constant, is the man who is jealous the husband who is jealous, And therefore the necessity that he deal with his jealousy. And you can even hear then. Yeah. In the, in the reading of those three key verses, you can start to hear the unifying theme of chapter five, which is that for the the people among whom God, dwell and who gathered to God for worship must maintain Holiness.

They must maintain a corporate Holiness in, which the congregation is not defiled. And we see that in the putting out of the unclean persons, they must maintain a relational Holiness. If they sin against one, another, they have to deal with that sin. They cannot just let unrepented unrepented and uncorrected sin, one against the other go unanswered and unresolved.

And so there is relational Holiness and the second place in verses 5 through 10. And then in verses 11 through 31, even secret holiness in the heart is necessary for the people among whom God, dwell and who are going to gather to him in worship. Are if you still have the remnants of that idea that the Old Testament religion was this this outward form formal religion and the New Testament religion.

Now is internal and spiritual religion. Well, may the Lord help you in Numbers Chapter 5, again, to see that God taught his people, their entire need for him from day one. And that true religion always has been genuine heart religion before God, the circumcision of the heart and not of the flesh that that we needed God's grace.

We need God's grace to give us internally spiritually and that we are by his grace using his means to maintain in our walking with him. And so the chapter Falls into those three sections for us or at least, we hope by God's help to deal with according to those three sections.

Holiness and third internal or to use Jesus's language in the last, in the first half of Matthew 6, in which we have been the last several weeks secret Holiness. First, then corporate Holiness command the children of Israel that they put out of the camp. Every leper, everyone who has a discharge and whoever becomes defiled by a corpse and just like that with a few Strokes of a pen.

He, he summarizes much of Leviticus 13 through 15. Well, you remember that? Leviticus 13-15? And this is probably representative of that larger section that we were in in Leviticus 11 through 15 and the distinguishing between an uncle between clean and unclean. This was necessary because by the, by those who approach God to worship him, he must be revered.

And when Nada, you had failed to do that and 40 percent of the

Of the priesthood had been executed on their ordination day. Israel was suddenly in desperate need of maintaining to themselves. Those of those to whom God refers in, Leviticus 10 verse 10 or 11. Those who distinguish for his people clean and unclean and holy and common. And you had that clean and unclean section, then in chapters 11 through 15 and is a reminder, as a reminder, that death is an enemy.

Death does not belong to In the presence of God. Death was not a part of the original creation. Uh, it was with some concern that I read online in an ARP members and ministers discussion group this past week, some some members, and even ministers In our Synod reasoning, that there could have been animal death before the fall.

Uh, there was no death before the fall, death entered through sin. And not just the death of man, but the death of all that has the breath of life in it. Not only, can you see that? Of course in in Genesis 1-3 and Romans chapter 5. But you see it, especially in the flood.

Don't you in the flood? You have a covenant mediator on the ark and you have those who are without the mediator who are outside of the Ark and all that has the breath of life in it is Judged with death including animals underneath, man. Uh, so death is something that does not belong in the presence of God.

He is killing death. As as we are about to get to in first, John and actually made reference to it recently. When uh, when studying through perseverance on the Saints of the Saints, Jesus came to destroy the works of the devil and that remains all the remainings. And that means all the remaining sin that is in you and all the remaining death that is in you, he does not like that, your body is decaying and that you are going to die.

He's taken the sting out of a tea and what he gives you are things that death cannot take away, but death is an enemy and it will be destroyed. Not, but didn't exist in Eden. It doesn't belong in heaven. And therefore, in this Tabernacle, which we have seen is constructed to be this wonderful hybrid of Eden and Heaven with the trees and the blossoms and the pomegranates that are so Eden-like.

And yet the, the gold over everything and The shining of the lamps flickering off of it, that is supposed to that. Communicate such a heavenliness in this Eden Heaven Tabernacle even Heaven. Hybrid Tabernacle there Eden Heaven hybrid Tabernacle, there is no room for death. Death has to be put far away from it.

Only discharges that. That come from Sinners and are expressions of ourselves. Now, and the touching of the corpse of course, which is dead or a leper, who has, uh, who has a disease that is indicative of the death. That is literally infected Humanity as a consequence for our sin.

Those things were not to be kept in the camp now, praise God. If he, if you had one of those things and you were put outside the camp and if you had been well instructed, you would be thinking about those things. Our death is not a part of the original creation and death is not part of what God has saved me for banish from your thinking and don't accept from anyone.

I think meant to be comforting, but contrary to scripture phrase, death is a normal part of life. That is not. True. And it is not so comforting as it sounds. No life is the normal part of life because life is in God and he is getting rid of death.

And so you would have that time and and praise God. Most of these Uncleanuses were things, that would be resolved first providentially by God. And then once it was resolved, providentially ceremonially and you would you would have the Washings and the sacrifices and so forth by which you would be readmitted to the camp.

But we must not permit the vestiges of death to go unresolved in the corporate people of God. This is why First Corinthians 5. That the congregation that was rejoicing over how gracious they were And you have experienced that, I'm sure with those who are in denominations, drifting woke or allowing some measure of wokeness to exist unanswered in them, they will often answer you by saying you're not gracious.

We are so gracious. Look at how much we know the mercy of God, we can tolerate someone who has, uh, who is not at war with this sin, in his heart. Well, you remember in First Corinthians 5? He says, no. You shouldn't be celebrating. You should be mourning. Usually, if the man doesn't repent of his sin, if he can't be restored, so that that remaining death of his sin, that that remaining guiltiness and sinfulness from the fall, is answered with repentance and faith and Jesus Christ.

You got to put that man out of the assembly. Don't, you know, that Christ, Our Passover has been sacrificed and you're going, you're gonna gather to God through him and, and worship through him and have fellowship with his body and blood at the table, in less than a week's time.

And you're permitting, unrepentant sin, in the congregation And so this necessity of the corporate cleanness, it doesn't mean that we're all sinless or none of us could gather any week. But it does mean it it cannot go unrepentant of it, cannot go unresolved. Praise God. Jesus as our sin offering, he's already been sacrificed.

And so there's not this great, big long procedure, Jesus washes us once with his blood and he repeatedly washes our conscience by the spirit's application to us of what he has done once for all. And how much more than for us for whom he has made things so much simpler and so much quicker.

How much more should we keep the church clean? Putting out from Among Us not. Now those who have some sort of illness or a defect or one arm shorter than the other. Some of these things obviously could not be. Healed, unless you happen to live in the time of Messiah and he came and fixed that supernaturally, demonstrating that he is the resurrection and whatnot.

But still. Uh, although the general Equity principle is not for the ceremonial law, there are those lessons that we learn by the ceremonial law that have their fulfillment in Jesus. And we must maintain corporate Holiness in the second place. Then relational Holiness. Because relational Holiness is Holiness unto God.

If you have sinned against someone and you have not paid back, what was owed with a little bit more in order to to show that you understand that it was a willful sin. Remember if it was not a willful sin, it didn't have the extra fifth attached to it, but if you have sinned against someone and you have not confessed, it notice first.

The confession is to God. So verse 6 tells you the big problem with this unresolved sin against a brother, it's because it's not just against the brother. He is committed. Unfaithfulness against

Yahweh. You know, Psalm 51 verse 4, which we often love to sing and pray, praise God, because we're Sinners.

And we need what David got from God. After he hit, he had sinned. But Psalm 51 verse 4. Sings and prays and we sing and pray with him against you and you alone. Have I sinned And the the first time we read that if we have not yet learned how much against God our sin is, we think, How in the world is that true?

There's almost no one against which David hadn't sinned. He sinned against the whole nation by not going to war, he sinned against his household and his near advisors, by not listening to them. When they pleaded with him. Not to do that sin, he sinned against Beth Sheba by inviting her over with the wrong intentions, and pressuring her and following through on her through, on that with her, he sinned against the Army, by giving commands that weren't for uh, the best uh, instruction for securing Victory, but we're the best instruction, uh, for securing the Of of Uriah he sinned against Uriah by calling him home and trying to get him to think that the kid was his.

He's in against everyone. How could he say? Against you. And you only have I sinned It's because sin is defined by being against God. Even our sin against one another is it really is sin against one another. But the reason it's sin, It's not because it's against my brother.

It's because it's against God. Who he is defines? What sinners? What his law commands defines. What sin is And so verse 6 in this restitution case in which it's obviously something between two people. In this, restitution case verse 6 says, any sin that men commit in unfaithfulness against Yahweh and notice the first thing he does then is not the restitution and the sacrifice that comes with the restitution.

The first thing that he does is vertically directed not horizontally verse 7, then he shall confess the sin. Which he has committed. Heart repentance is first and hand. Repentance must follow. You can't say I have heart repentance. So I don't need to give hand repentance. No, that's just saying I am saying that, I have heart repentance but what I'm doing shows that I'm a liar.

Okay. Heart repentance must come first. But hand repentance. Must follow. In fact, the hand repentance was so important that if he tried to find the guy, he had sinned against And he couldn't find him so he couldn't make restitution ahead. And so he tries to find A near relative and praise God.

It's that goel word. That is normally translated, really Redeemer. It means someone who is near enough of kin and able to stand in the place in this. In this case, it would be someone who is near enough of kin and able to stand in the place of someone who receives restitution and think about what that means, because that's the same word that we were rejoicing over in Isaiah.

148 especially 48 today, where the Lord said over and over that he's our Redeemer. He has made himself our near relative I were near relative so that he could stand for us, which is what made the difference between Babylon in Isaiah 47 and Israel and Isaiah 48. If you're not getting this stuff in in the Hope, Wells at home.

Uh, I don't know what else to tell you except that you are missing so much Of the teaching of, of the, of the word of God. But now, in this case, the the hand restitution was so important that not only would you try to find the guy, but if you couldn't find the guy, you would try to find a near relative to pay him back instead of the guy.

And if you couldn't, you find a near relative you couldn't just say, well, I tried, I guess. I'll keep that. No, you had to take the money to the priest and give it to Yahweh and it would become the priest's personal possession as if it had come from the priest's house himself.

How much God cares about real restitution, real resolution of sin between, and among his people? And we saw the Lord Jesus address that in Matthew 5? Didn't we? When, when he said, if you're, if you're bringing your gift and you realize someone has something against you, Not you realize someone's upset at you if you're a Christian and you try to follow it that way.

And I hope you remember this from the sermon, you'll never get to worship because someone will always be upset about upset at you or, you know, maybe you're not a consistent enough Christian to upset enough people. Which, or maybe you. Nobody has to be upset about you upset at you, but that's not what the passage is about.

When Jesus says that if someone has a case against you, You can't come and give God worship. If there's somebody sitting in the congregation, who knows that you stole 117.23, Because his heart rising up to God against, you will be heard by God. God is not going to receive your worship.

Now, you have to pay him back. I give myself two difficult a number. Uh, 2352 in addition. So Yeah, a hundred and forty dollars almost 141. Relational Holiness is stressed by God as a necessity for those who draw near to him among whom God dwells and those who come to worship Him.

We make a mockery of him if we worship him and we don't and we don't maintain congregational Holiness. The first four verses we make a mockery of him. If we come to worship him and we're not maintaining relational Holiness Property. Whether it's life or marriage or one's name, or one's wealth, is a sacred trust from God.

His life is a sacred trust from God. Sixth commandment. Uh marriage is a sacred trust from God. Seventh commandment, his wealth is a sacred dress from God. Eighth commandment, his name is a sacred trust from God, ninth commandment, he says, whatever, man's holy things. Every Man's holy things. Shall be his and whatever any man gives the priest shall be his.

We must not worship god with unresolved sin against others. This is incidentally, one of Satan's devices. Even second Corinthians 2 8-11 with the man who had been restored. You remember he said you have to start affirming your love for him, you cannot worship with unresolved conflict. Even when the man was guilty.

And he says, we are not ignorant of Satan's devices. One of his devices is to corrupt the relational Holiness of the congregation So that we come to God with worship, that is not honoring him. Well, there's a corporate Holiness, there's a relational Holiness and then there's the secret Holiness we've already given away.

I hope. The gist of verses, 11 through 31, and that is, the man is not allowed to maintain a jealous heart. A spirit of jealousy has come upon him. He uses a language almost of possession, doesn't he? And indeed it may be demonic if someone is in the throes of jealousy or in the throes of bitterness.

Uh that could be from an evil spirit. That's not the primary way that we read this here. What we read here Implies that he has become jealous in a way that he can't get rid of. It's become part of his soul, it's become ingrained into him. And sadly in a in, well, it's not so much in a group, this size in a group of two, at least one in a group of Of.

50 or 60, you know, probably 90 95 percent have had the experience in life. Of having been sinned against or suspicious that you've been sinned against. In a way that that bitterness, and that jealousy just kind of became ingrained in your heart, or in your mind, over a period of time and the Lord here is forbidding the husbands in Israel.

To live that way. And that's because, Well, one of one of the things that the this passage acknowledges is that you can't always make a criminal case. You can't always make a case in church court that you've been sinned against. You may just have a suspicion and you might be right.

Uh, for the bulk of this section, it's assumed that the the husband who is intuitively jealous, however, he is intuited. It is correct. It leaves the possibility that she hasn't defiled herself. Uh, but the, the primary situation in view is one in which he has no evidence. There's just there's just something different he just knows it and he is unable to give that up to the Lord.

There are going to be things in this life that you have no evidence. You're not going to be able to prosecute it in civil court, you're not going to be able to prosecute it in church court. You don't even really have a ground upon which to come to the person.

Uh and and say, there there's something and you need to be able to leave it with God. You don't have. The the bitter water curse ceremony. But you have the god of the bitter water curse. Ceremony. And so, The that which was clear to the woman that she was in the hands of God and that which was intended to be clear to the man That this was not something that was to be handled by the jealousy of his heart.

But something to be left, literally. Before the Lord, he is to bring her before the priest and the priest brings her before the Lord, that's the language that's that's used here. You leave, whatever you're suspicious about before the Lord because he sees and he knows and he will punish Now in this case, the it says several times, the the woman is under the the husband, you notice, there's no um ceremony for the Uh, for the jealousy of the wife or a better water ceremony.

For the, for the adulterous husband, there's an assumption here that he will at least care enough, under God's Providence, uh, about the extension of his own family line that he is not going to sow his seed elsewhere. That. Yeah, we recently Yeah, we were recently in in Proverbs chapter 5 again.

And, And noticing how he appeals to us. And the the scripture appeals to us in the midst of God's congregation that we don't ruin generations of our household, uh, by committing that uh, that fornicating or adulterous. Adulterous sin. And so there is some of that Assumption here that he will care about that.

And but that assumption also cuts to respect That. That assumption that he cares about his descendants, his progeny. Are also instructs. Us helps us understand. How he would deal with his jealousy that he would want before, God to lose the jealousy by Grace, and get rid of it that way.

Because what if he what if he Brings his wife and what if she turns out to be guilty? If he brings his wife, and she turns out to be guilty. Her thigh will rot in her belly will swell That's actually going to happen. And there's not talking. If you could permit me to say it as delicately as possible, it's not talking about her, upper leg and her stomach.

He's talking about her ability to reproduce. Because the And this is how we call them in our family, all of the mama parts and that includes internal, Mama Parts where the baby is knit together in the secret place. And, and God makes a child inside the mother and this wonderful Miracle.

Those are what's going to stop functioning. If she's guilty in this case, And she won't be able to Bear children. If she's clean, praise God. It says she's, she'll be cleared and she'll bear children. But it's God. Who is the one who enforces? This isn't it? Yeah, and so there's There's a care.

There's a care not only for the wife and for her dignity, that, if at all possible. He doesn't want to put her through that like, Joseph didn't want to put Mary through, putting her away, there's a care for his his own family line, wanting to put away his jealousy.

Not even wanting to know if if she's been unfaithful but just lose the jealousy altogether so that you don't you don't you, you don't take the risk. Of going through this this ceremony and cutting off generations. From you by by the the drying up of of her womb. And there's also for a Godly wife, there's care for her husband.

She sees that that in Numbers Chapter 5 and verse 31. It says, if he's jealous and he doesn't deal with it before God, he Bears guilt. And in the parallel he is as guilty for maintaining unresolved internal jealousy. As she would have been for having committed adultery, And so, a wife, who knows that and who knows the from the Bible, That a man can become suspicious even when his wife has not committed adultery.

She will want to be careful. In the way that she talks to other men in the way that she spends time, or rather better put doesn't spend time with and especially not alone with any other men. And the, the way that she dresses and how that communicates at it, and the way that she acts, you know, whether it's all calling attention to all those things just out of love for her husband.

Knowing that there is this proneess to jealousy. And she doesn't want to to endanger him. And yes, she said, well, it's the weakness of his flesh. It's his responsibility. But she loves him. And she wants him to worship God. Without jealousy or bitterness in the heart. She cares about his responsibility.

He is her responsibility. But there is then the, the broader application. That God sees not only our actions and he does see the actions, right? If she If she did it and nobody else saw it and there's no evidence God, still saw it. And even if she doesn't end up with a bitter water ceremony, there is the bitterness of the wrath of God forever.

And it's not a ceremony, Right? God, still saw it. God, God sees not only our actions, like the actions of the woman, but he sees our hearts, like the heart of that jealous husband, and every one of us need to take that into account. Because here in numbers five, he says in order for God's people to gather rightly to him to have him dwell among them rightly, they need to care, not only about corporate Holiness and not only about relational Holiness but they need to care.

Every single one of them about the Holiness of the heart. You need to care about the Holiness of your heart. You need to not live with bitterness, you need to not live with jealousy. You need to not live with lust. You need to not live with any of those sins of the heart that are hidden to everyone else.

But then in numbers five, God comes. And he says, among the people with whom I dwell, and whom I gather to myself, They need to have all of these types of Holiness. So, keep your heart. Make things right with others. And remember that. Um, Your? Uh, Holiness in heart and life.

Is of the essence of your Corp of your contribution to the corporate body life of the congregation with which you gather unto God. Let's pray. Our gracious. God and our heavenly father. Thank you. Thank you for this passage whose strangeness at first, has pressed us to understand better. What is going on here.

Uh, so that those things that really are Um, Of daily and weekly significance in application for us. Uh, we might learn from you. We do pray that you would help us as a church. Uh, to be Before you, that we would not allow unrepentant sin. In the congregation. When the spiritual death, the vestiges of that spiritual death.

From which you have saved us. We pray that you would Grant to us to be relationally. Holy that we would keep short accounts as it were with one another. And be glad to make full restitution so that we may worship you. Well, and rightly draw near in the right way.

Have you Among Us in the right way? Help us Lord with our hearts. In the in that place, don't allow us to be Uh, grumbling or murmuring or anxious. That don't allow us to be bitter or hostile or proud or jealous. Don't allow our hearts to be enslaved to any sort of sin.

We pray, but Grant that by this, once for all sacrifice of Christ and your grace and applying it to us. That we would all maintain a clear conscience, maintain a forthright heart with you. And we pray that you would make us to know the great blessedness. Of being a people among whom, you Lord, have come to dwell particularly now as your spirit, ministers to us, your presence, and even the presence of your son, the god-man.

Our Lord and Savior. Jesus Christ. In his name, we ask it. Amen.